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ABSTRACT

Although the majority of our children acquire functional literacy in all the basic skills; become functional, law-abiding, and constructive adults; and become employable, a large number do not. Children are reared in environments that teach three life views--that the objective of life is to work hard, sacrifice the joys of the moment, and indulge in rigorous self-discipline so that one can achieve the highest competence of which one is capable; that a primary means to happiness is to find a secure job that provides adequately for one's subsistence and self-respect; and that life is a struggle and society a jungle. All children, whatever their background, must learn three things if they are to live full and meaningful lives--discipline, the ability to use that which is oneself effectively; control, the ability to cope with and find one's place within the environments of which one is a part; and meaning, the ability to find satisfaction through one's understanding, to select values and behave in accordance with value systems, and to promote moral concerns that are designed to help make living worthwhile. Three recommendations are offered for the achievement of these goals. (Author/IRT)

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OSSC BULLETIN

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by
Keith Goldhammer

Oregon School Study Council
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PREFACE

This Bulletin was edited from a keynote address delivered by Dr. Keith Goldhammer to the First Annual Oregon Association for the Study of Curriculum Development (OASCD) Symposium on Education at Corvallis, Oregon, on October 8, 1976. In it, Goldhammer describes what he views as the dilemmas faced by school personnel today in attempting to meet the needs of "all children of all people," and suggests ways in which schools can do a better job of preparing all children to assume effective, meaningful roles in society.

Dr. Goldhammer, currently Dean of the College of Education, Michigan State University, is recognized as a leader on the international educational scene. While in the University of Oregon College of Education he was director of the Field Training and Service Bureau and largely responsible for charting its current thrust. He also is the former superintendent at Bandon and former Dean of the School of Education at Oregon State University.

Kenneth A. Erickson
Executive Secretary
Oregon School Study Council

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CURRICULUM IMPERATIVES
FOR MEANINGFUL EDUCATION

The last time I was in Oregon, I was driving along that fabulously beautiful stretch of coast just north of Newport, when I heard the radio announcer introduce the next selection entitled, "The loving was easy--it's the living that's hard!" That may not be a bad theme song for those of us who are engaged in the tremendously complex process of education, particularly those aspects of education which are most directly associated with helping children who are growing to maturity in these troubled times find ways in which they can build a healthy society.

At least three times during my career as a teacher in Oregon, I had opportunities to step out of the daily struggles in order to study and explore what was happening to education in this state and nation. On the one hand, I saw the tremendous accomplishments, frequently so routine that they go unnoticed. I saw the vast potential and the refined and highly developed capabilities of our teachers and our schools. But, on the other hand, I also observed our deficiencies, which are all too frequently paraded in front of the American people by an overzealous press which seems at times more interested in seeking sensational headlines than in paying attention to responsible sources of information. And deficiencies sometimes pointed out in the press are there! For every child who is properly educated, there is another who is not. The tragedy lies in the fact that everyone can be educated!

Schooling constitutes an important part of the lives of every family in our communities. Children spend most of their waking hours in school, and when children are in school, most of the family life revolves around their school activities. Parents want their children to be included among the better achievements of the schools rather than among the failures. We, as teachers and administrators, would like to have zero-failure records for our schools. But there are numerous incongruities and anomalies in our educational system. There are discrepancies between what we say we intend to accomplish and what our school system permits us to accomplish. The American school system has been dedicated to the education of all children and youth. But that dedication has not been turned into reality for countless numbers of children. It is desirable that we who are the chief custodians of schools for the public look at the differences between our hopes and aspirations, on the one hand, and our actual operations and accomplishments, on the other.

Anomalies in the Educational System

For example, it is clear that the majority of our children acquire functional literacy in all of the basic skills. But it is also clear from the hard evidence that a large number do not, and that those who do not learn to read and write constitute the main body of people who do not adequately cope with the demands made upon them by modern living. These people produce the social pathologies which disrupt normal societal processes. A huge amount of human unhappiness and despair is reflected

in this group, while an enormous amount of society's resources must be allocated to deal with their problems. Justly or not, people blame the schools for these failures, and the truth is that we could overcome most of these educational deficiencies with our present educational technologies. In the present state of our knowledge are the means to turn these failures into successes within the scope of the present responsibilities of the schools.

A second anomaly exists in the fact that the vast majority of our children do become functional, law-abiding and constructive citizens of our society. But a large number do not. They, too, become a severe problem for the majority to deal with. The property and safety of all citizens is threatended by the failures of the few. Vast amounts of property are destroyed--vandalized--by those who don't become effective citizens, and large amounts of money that could be used more constructively are needed both to take corrective action to repair the damage done and to provide remedial and custodial care for those whose behavior is such that they cannot be allowed freely to negotiate in regular society. The truth is that we know how to handle some of these problems through education, but the educational treatment is expensive--not as expensive as remedial and custodial treatment, but more expensive than the normal processes of education. Our communities haven't given us the money to do the job, for the most part, and both the broader society and educators argue as to whether or not it is fundamentally a job of the schools to help these cases become effective, participating, contributing citizens.

A third anomaly lies in the fact that most students do become employable and do develop the skills that are required to hold and to

perform their jobs satisfactorily. But a very large number do not, and those who do not become public charges of great personal tragedy to themselves and to their families and an enormous expense to the state. Most unhappiness and misery among the adult population arises either from the failure to become satisfactorily employed or the failure to be employed in a career or vocation that is personally satisfying, personally meaningful to the individual. The truth is that we know how to correct the situation if society would provide the jobs and if the curriculum of the schools were realistically geared to the vocational and career development needs of a hundred percent of the student population.

If we wanted to, we could continue to add significantly to the list of anomalies that we observe among the practice, the potential, the accomplishments and the needs--the societal and personal needs--of our educational system. Most of the anomalies which we would uncover could be at least partially resolved by our having more money for more sophisticated professional services, but I don't believe that money is our chief need. We could remove some of these anomalies right now within our present resources if we adapted schools appropriately to deal with the essential human and societal problems of children growing to maturity under the stressful conditions of modern living. To change our theme song slightly, we have found that "the rhetoric has been easy, but the adjustments are hard."

A few years ago as I was trying to sort out my thinking on what education is all about, I decided that I needed to look closely at the populations who were the "clients" of the schools, the children who

were to be educated, regardless of where they came from in our society and what the future might hold for them. I reviewed and tried to synthesize a great deal of research and clinical studies, and I finally telescoped what all of this meant to me into three general, but discretely different, life views of children in our schools. Upon the basis of this analysis, I tried to see if I could interpret what the schools could fundamentally do for all of the children of all of the people.

In our society, all of the children of all of the people are required by law to attend school. The courts have said that, by virtue of the Constitution of the United States, all of the children of all of the people have a right not only to be educated but to have equal access to those educational benefits which are designed to help them become fully capacitated and effective human beings. In the light of the American system of values, in the light of the Constitution and the laws of this great commonwealth, in the light of how our democratic institutions have been formed and their responsibilities interpreted by the courts of the land, educators have a moral, a political and a professional obligation to develop the educational programs, strategies, and technologies essential for helping all of the children of all of the people cope with the problems of living and find their places in society. There is an abundance of evidence that our society expects the schools to help every child achieve the fulfillment and satisfactions which come from knowing that he or she can effectively perform the responsibilities and obligations of adulthood.

I want to present these three life views and then raise some questions about what the curriculum of the future should be for all of the children of all of the people who come to the schools to be educated. I should say at the outset that I don't like systems for the classification of human beings, whether children or adults, but such classification is a convenient way of synthesizing a great deal of research and analysis. I do not present these three life views as stereotypes, nor do I intend to characterize any class, ethnic, religious, or racial group. I present them to show the range of human needs to which the schools must relate, and to help provide classifications by which relevant data can be organized.

Life Views and the Curriculum

In the first group are those children who are reared in an environment which encourages them to believe that the objective of life is to work hard, sacrifice the joys of the moment, and indulge in rigorous self-discipline so that they can achieve the highest competence of which they are capable. As a reward for sacrifices they made when they were young, in adult life they may gain positions of high social prestige and acquire great economic rewards. The home environments in which these children grow to maturity are replete with the kinds of things which are valued within the school. They see their parents enjoy, use, and prize those things that are the objects of instruction in school. In striving to achieve their own adulthood, they see that mastery of school subjects will lead also to their independence, affluence and satisfaction.

Children who have learned to live in this environment and accept

its values and aspirations tend to become the schools' intellectual elite, the high achievers, the winners of prizes and awards, the models of accomplishment who bring honor and prestige to the school, and the highly motivated who go on to college and graduate schools. They tend to become fiercely competitive, aggressively individualistic, disdainful of those with lesser capacities for achievement, and vocal in their demands for a curriculum adapted particularly to their own needs. Their demands are reinforced by their parents who generally occupy positions of prestige and influence in the community. It is from the power-seekers of this group that most of the members of school boards and other governmental agencies are recruited. Children are aware of the statuses of their parents, who stress that their achievements are the result of their conformity to the requirements of the school. The children have been made aware that similar behavior will reap the same rewards.

As closely attuned to the values held by educators as these youngsters and their parents are, they frequently cause difficulties for school personnel. First, these parents generally provide opportunities for their children which either interfere with the school routines or which extend the experiences related to school studies far beyond the matching ability of the school. It is not uncommon for the parents of these children to view teachers as inexperienced, limited in their cultural understandings, dull, uninspired, and untalented. Children take the attitudes of their parents, and it is often difficult for teachers to maintain their "control" and "authority" over these children.

Second, these children come from homes where they are prized for what they accomplish more than for what they themselves are. The home is frequently parent-centered. Because of the range of social and professional activities in which they engage, parents may have little time for their children, even though they support them lavishly. These children frequently rebel against their parents, school, and society. These are the students who are most likely to "cop out," seek excitement through drugs, become weary of the super-conformist requirements of their homes and schools, and join the counter-culture.

The second group of children are reared in an environment from which they learn that a primary means to happiness is to find secure jobs which provide adequately for their subsistence, which permit them to enjoy modestly some of the luxuries and most of the comforts of life, and which enable them to live in self-respect without imposing upon their neighbors. Their life styles dictate that they should be able to provide for emergencies and be self-sufficient, but excessive drive or ambition, or wanting too much, lead to conflict and tension. It is better to let others assume the "hazardous" positions of leadership in human affairs. For the most part these children enjoy the love and concern of their parents, who generally lack excitement in their own occupations and have time to center their concerns on their children. Their parents ask little of them and are satisfied if they obtain affection and proper behavior in return. Like their parents, these children avoid conflict. They tend to be followers, not leaders. They tend to be accepting and yielding. They infrequently question traditional values. As far as reasonable, they conform to expectations held

for them. They "play the game" according to the rules. They belong to the crowd, and become part of the silent majority. Only when they feel endangered or insecure do they feel impelled to defend their statuses or to indulge in social action.

These children and their parents seek a continuing equilibrium, and only in crisis can they be so moved that they develop strong feelings on social issues. Some of these children have witnessed their parents, with seemingly no relief from their frustrations, become the dupes of demagogues, even impelled to acts of violence contrary to their basic values.

These children perform average or below work in school. They find school dull and routine, primarily because their homes generally do not provide the intellectual stimulation essential for high success in school. Girls generally do better than boys. The girls have been reared to conform to the expectations which others have for them, and their models are their mothers, their female relatives, and the female teachers in school. The boys have been guided by their fathers to respect strength, athletic skill, accomplishment through physical effort. They have also been taught by their exemplars that intellectual endeavors may be effeminate. They stay in school because of the activity programs and the compulsion of the law. These children have learned to value the concrete, the specific, and the immediate, and to avoid the ambiguities associated with the intellectual or the long-range. In school they prefer the general to the college preparatory curriculum, and they have a tendency to fit into programs that provide immediate job payoffs.

School and the society of which they are a part catch these students, particularly the males, in a serious bind. Their capabilities are such that they could succeed in school, and many do gain honors through the athletic route. But their culture leads them to at least passive resistance to the primary purpose for which school was established, namely the processing of all students for college entry. The result is that many of these students drop out before graduation. In early adult life, when economic pressures to support a growing family become intense, they frequently express deep-seated regret that schools did not prepare them more adequately for better jobs.

Our third group of children is reared in an environment through which they learn that life is a struggle and society a jungle. They take what they can get, regardless of what means, and they fiercely guard what little they have, for there are always those about them who are, in their view, quick to exploit them, to use them for their own ends, to take unfair advantage of them, to hold them down so that others might rise. They are suspicious of people who are different, who have opportunities to which they do not have access, or who have possessions, comforts, and luxuries which their guardians cannot afford. Weakness, timidity, and fear are dangerous personal characteristics; these characteristics have resulted in exploitation, denial, discrimination, and mistreatment.

The nights of hunger and cold, drab and dirty surroundings, fragmentation, brutality and uncertainty of human relationships, disorganization of family life, inconsistency of affection, early experiences with deprival, discrimination, and want--all help to shape these

children to feel that there is no friendship, no compassion, no trust, no abiding promise, no stake in society worth defending.

Experiencing uncertainty and instability in their homes, these children find it difficult to endure the schedules, passivity, ambiguous demands, and intellectual requirements of the school. The school is a strange and foreign environment for them. The "legitimated artifacts" of the school are not part of the environments of their homes, and the activities in which they are asked to participate in school, and for which they must acquire certain skills, are not the activities in which the significant adults in their lives engage. Requirements of the social setting outside of the school are discordant with the requirements of the social setting within the school. Unready for the discipline, the routines, the expectations of scheduled activities when the law says that they must start school, these children tend to drop behind their more fortunate peers and never catch up. To them, the school experience means further self-devaluation, failure, alienation, and despair.

Quick to hurt, hard to understand the proffered gentle hand, distrustful of those who would give (for to them this is a taking world), born to endure the constant presence of human wastage, bankruptcy, mistreatment, and indifference, these children, too, can become in adulthood the prey of opportunistic leaders. Their parents rarely, if ever, become respected community leaders, physicians, lawyers, school board members, teachers, or policemen. Society legitimates the same hopes and aspirations for them as it does for more favored children, but it

fails to give them the means for fulfillment of their dreams. Obviously, some individuals rise above the limitations of their environment. Some modify the requirements of their environments, but they are the stronger and the more persistent. However, few can forget the struggles through which they gained their ends.

The challenge for today's educator in dealing with all of these "types" of children is to develop programs to assist every child in becoming an effective participant in the society in which he/she lives. The diversities among children are obviously great, but are they so great that there is little, if anything, that can be done to develop the commonalities upon which educators can formulate a sound approach to the education of all of the children of all of the people?

I think there is such commonality--it is found in basic human needs and human nature. Let us look at the primary requirements imposed upon children if they are to have the opportunities to achieve fulfillment through their involvement in the activities of the community.

Elements of Educational Imperatives

First, they must be able to use their basic inheritance as human beings effectively to achieve their purposes. Each human being, at birth and throughout his life, is a mass of potentialities. The job of educational institutions, either formal or informal, is to help all children and adults turn their potentialities into capabilities. We are told that human beings generally use very little of their potentialities. The difference between genius and the ordinary person might very well be in the degree to which latent potentialities are turned into capabilities.

Most educators--and parents, too--think of schools in terms of the development of cognitive potentialities of children. But cognitive development is only one source of the human energy that activates living beings. Each child has an emotional, a feeling, an imagining, an aesthetic and a religious or spiritual existence as well as a cognitive one. The combination of all of these spheres of existence constitutes not only the proper but also the essential concern of schools. The first task of school is to help every child learn to use effectively that which is the totality of his or her essence as a human being to achieve his/her purposes. I call this discipline. Discipline constitutes the transition of potentialities into capabilities. Discipline means that individuals are masters over themselves and can muster resources--have trained their resources--to cope with the necessities and problems of existence. Without this ability, no child, whether coming from the most favored or the most deprived environment, can hope to develop as an effective participant. Probably the greatest source of lack of fulfillment among human beings is that failure to achieve the state of discipline that enables them to recognize that they can do; that they can be successful; that they have not wasted themselves and failed to take advantage of opportunities available to them.

But the human being is not an end sufficient unto itself. An individual must not only adapt to and cope with various environments, but must be able to exercise some personal control over those environments. I call this second element control. We live in physical, social, cultural, political, aesthetic, and spiritual environments. How do we deal with all of these environments? How do we gain our ends within

the parameters and the dynamics of all of these environments? We frequently hear the phrase, "against nature." I suspect that we are saying that there is some internal logic or necessity that one must master in order essentially to understand how to survive within, how to cope with, how to use those environments within nature to help humankind to live ever more fruitfully and happily. An individual who neither knows nor has the ability to control the environment will either contribute to the destruction of those environments or will be helplessly adrift within them--or both.

For all of our scientific knowledge, we still have made a "garbage heap" of the physical environments of which we are a part. Some will say that scientific knowledge is an essential part of the curriculum. But that depends upon how we use the scientific knowledge which we accumulate. We have used it to exploit our resources, to build environment-destroying machines, to contaminate the atmosphere, to pollute our streams and lakes, and to accumulate vast populations at centers of industry and commerce who turn their environments into a social jungle which is almost impossible to save for decent human existence. I think it says somewhere in the Bible that it avails one nought if he gains the whole universe but loses his soul in the process. We have become super-cognitive giants, our knowledge is extensive, but because we have not used our knowledge effectively to control, to preserve, to maintain, to purify our environments, we might well make this planet--possibly the only source of intelligent life at present in the total universe--uninhabitable. The priests and scholars of all ages have viewed the development of so-called intelligent life as one of the

greatest achievements of creation. It may have turned out to be one of the greatest mistakes of creation, as that intelligence is misused.

And that reflection leads us to the third element of common needs of all of the children of all of the people. What kinds of Machiavellian monsters do we create by the power that we give through accumulation of knowledge and acquisition of skill? Like poor Dr. Faustus, perhaps we sell our souls everlastingly to the devil, without even gaining the benefit of a love affair with Helen of Troy! I call this third element meaning. Meaning refers to the capability to interpret, to seek values and understandings that go beyond the mere figments of the concrete, that provide internalized syntheses of cognitive awareness, feelings, recognitions, awarenesses, concern--and whatever else might be pertinent to the completion of the human being as an intelligent, aware, concerned, compassionate, dedicated, and effective creature who lives for more than self. It probably isn't cognitive intellect as much as the ability to derive meanings and act on values and understandings that separates the human being from the rest of the animal world.

Here, then, are the three commonalities that dictate educational imperatives if we are to help children and adults live full and meaningful lives: discipline--the ability to use that which is oneself effectively; control--the ability to cope with and find one's place within the environments of which one is a part; and meaning--the ability to find satisfactions through one's understanding, the ability to select values and behave in accordance with value systems and to promote moral concerns that are designed to help make living worthwhile.

The question I have to ask in this context is, Can the schools fulfill their obligations and effectively perform their functions within this society if they are not fundamentally concerned with these issues, as I have defined them, of discipline, control, and meaning? We have seemed to develop curriculum or programs of study that say, "Here it is! Regardless of the conditions of youth or the environmental needs in which this curriculum is offered." We have said that the only thing the schools can do is provide information, and that how one acquires that information and uses it is a private affair. But, we had better recognize that the public is becoming aware that if the acquisition and use of knowledge are totally private affairs, there is no justification for public support. The question is being raised in government as well as among broader publics. We see in higher education decisions being made to transfer increasingly larger amounts of financial support to individuals who, presumably, are the exclusive beneficiaries of the process. The same syndrome is also beginning to appear in educational support of K-12.

I believe that the only supportable "products" of schools in a democratic society are individuals who have found that the knowledge and skill which they have acquired are instrumental in their ability: 1) to use their human essence effectively; 2) to control, cope with, conserve and use wisely the environments of which they are a part; and 3) to find personally and socially constructive meanings through the activities and associations which occur through their living in a democratic society.

The essential question for this conference was posed as, "How far will the pendulum swing?" I am concerned about this analogy to our educational needs today. We educators have to raise fundamental questions about the processes and programming of education to determine the degree to which we can prevent swinging back and forth from one educational fad to another, or from one philosophical position to another. The fundamental questions are: What is education for? Who is to benefit? How is society to benefit? How can we most fittingly use the knowledge and skill of teaching in order to fulfill our professional and social obligations?

This is the point where the "living gets hard." I am reminded of the great United States senator who was ruthless in dealing with his subordinates. He had an unusually capable speech writer who was grossly underpaid. One day the senator arrogantly reprimanded the speech writer for asking for a raise and told him to finish the speech on which he was working, for he had to leave for his engagement rather soon. The writer finished the speech, knowing full well that the senator would not look at the manuscript before rising to the podium. The senator read a most elegant and compassionate analysis of the basic human and social problems of our society. He became enthralled with the poetry of his rhetoric, and thought possibly he should give his assistant more money. At the bottom of a page he read, eloquently, to the fully attentive audience, "But these problems can be solved, and I would like to propose these solutions to you today." He expectantly turned the page, and found written in red ink in his speech writer's personal hand, "Now, you arrogant cheapskate, you're on your own!"

I presume that it is at this point that I am expected to make recommendations for solving the dilemmas I have posed. I have three.

Recommendations for Action

First, it has been apparent for some time that current curriculum of schools, particularly of the secondary schools, is not very realistic in meeting the needs of the school population. Elementary school teachers learned a long time ago that the content of studies was instrumental in meeting the developmental needs of their pupils. They developed multi-disciplinary approaches and centered the studies around themes or problems which were significant to children in helping them develop the discipline, control, and meanings which they required. Our secondary school curriculum has remained primarily oriented toward academic subject matter, which is meaningful to scholars and in accordance with the medieval curriculum which established the tradition, but high school students have neither the need nor, for the most part, the interest in following the academic pattern as an end in itself. It is curious, for example, that we have continued to teach four years of high school English and haven't made many changes in course content since I was in school decades ago, even though we have recognized that many of our high school graduates leave school with poor command of the fundamentals of speaking, writing, and even reading. We have concentrated upon sophisticated literary studies, but reading tastes don't seem to have been very much improved. As a former English teacher I can say this, but it would not be presumptuous of me to say it about other subjects as well.

Our first imperative is to develop a multi-disciplinary approach to

content that includes the vast areas of knowledge which maturing individuals need for discipline and control as I have used those terms. Content needs to be organized around the fundamental issues of living in the contemporary world. It needs to assure that the knowledge and skills which are sought are attained and of use in helping young people become capacitated, contributing, participating and knowledgeable members of society. Educators should seek to help individuals so that they can perform effectively in society and can gain their fulfillment from the recognition that they are competent; they can assume their responsibilities with integrity; they can do! This is not a dream. It is being done in some of our most effective programs. Teachers with diverse academic orientations should form teams and show how their areas of specialization relate to helping students grow into effective participants in the community. They should become specialists in how to use their fields of academic competence instrumentally, so that their students become knowledgeable, effective citizens upon graduation.

Second, I think it is imperative that we develop standards of achievement which indicate how well students acquire knowledge and skills needed for having discipline over themselves, effective control over their environments, and meaningful understanding of the values of the culture of which they are a part. Our standards must relate to how effectively our students are growing in their ability to cope and to find their places in the communities in which they live. We cannot justify allowing students to leave school who can't read or write sufficiently to be employed. We cannot justify permitting students to graduate from high school without salable skills or the development of

positive attitudes which enable them to secure and hold jobs and/or be qualified for advanced studies in the fields of their choice. This society cannot endure if we graduate students only to become derelicts on the human rubbish heaps or to be swept up in crime syndicates because they haven't "found their places" in legitimate society. It is equally tragic if their families and their communities have invested large sums of money in their educations only to see graduates become societal drop-outs or victims of the drug culture. Schools alone are not responsible for these tragedies, but we share the responsibility. It is imperative that schools demonstrate through programs of study accountability for helping all students achieve an understanding of the values of legitimate society which would likely lead them to becoming constructive, participating citizens.

My third recommendation for action is that a program of studies should be as unique for each individual as is the prescription which the physician gives to the patient who has health problems. Education should be just as personalized as health treatment. Some things can be done in the mass, but others cannot. The personalization of education is in the great tradition of the western democracies which hold every individual as worthy of respect as a human being, born in the image of God, with a divine spark to aspire, to achieve, to search, and to do good.

Our primary mode of operation has to become clinical. By this I mean that we need increased efforts to study each individual as a distinct human being with distinctive problems of living and maturation.

We need to know those elements of each person's essence which are facilitating development as well as to know those barriers which have to be overcome. We have to prescribe areas of study, experience and exploration which enable each student to discover how he or she can acquire the discipline, achieve the control, and find the meanings which will give the best chance for arriving at a state of active, involved fulfillment in life. The clinical approach is one which assures that there will be the type of communication and interaction between educator and learner which helps both to concentrate upon the latter's needs. It assures that teaching has become a truly "helping" profession--one which has devised its professional approaches to best serve the interests and future well-being of its clients.

I presume that some of you will feel that I have said some harsh things. If I am wrong, I hope that you will refute them, but they can only be refuted if you demonstrate that all the children and youth who are passing through your classrooms are acquiring in your schools the knowledge and skills necessary to cope and to find their legitimate places in our communities. They can only be refuted by your demonstrating that school has proven to be the place where children and youth learn the basic skills needed for becoming effective participants and helping constructively to carry on and improve the quality of life in their communities. They can only be refuted when we can guarantee that we have done our best with the extensive, modern educational technologies available to us to help every child maximize his/her opportunities to achieve fulfillment as worthy, dignified, and capable human beings.

Since leaving Oregon, I have helped to manage educational programs throughout the world. I have visited many of the well-developed as well as the emerging nations of the world. I have observed that more people live in ignorance and incapacity in this world than are truly educated and capacitated. There are more hungry, malnourished, neglected and sick children in this world than there are well-fed, healthy, and happy children. I cannot think that this must be the inevitable destiny of the majority of the human race in this age of scientific enlightenment. Everywhere, education faces the same fundamental problems--to so educate, to so prepare, to so help maturing as well as grown human beings that they can make their contributions, that they can enjoy some of the good things of life, that they can achieve the desirable stages of human dignity, integrity and fulfillment which the founding fathers of this country declared to be the right and privilege of every person.

The world is torn by two basic philosophies, I feel. The one holds that human beings are instruments of the state to serve the purposes of the rulers of the state. It is the collective that counts, and what happens to each individual in his/her search for meaning and fulfillment is of no consequence. It is a terrible thing to see the degradation of the human spirit which results when common people are used only to serve the ends of those who usurp political power. Thomas Jefferson and the other founders of this country were certainly right when they said that the only defense against tyranny is an educated populace.

The other philosophy extends out of the Judeo-Christian and American traditions of concern for the integrity of each individual human being. The instruments of governance are designed to serve the ends of helping people achieve healthy, happy, socially useful and worthwhile lives. But the human spirit can be debased and degraded through neglect as well as through brutality. And no parliament, congress or legislature can formulate the statutes necessary to achieve that state of enlightenment which is essential for overcoming the human and social pathologies that tear this nation and the world apart. Our ideals will be realized only through the homes, the churches, the informal agencies of society, but primarily through our schools, if at all.

The philosophy which I hold to be of utmost importance is that which says that schools can help people develop the capabilities to cope and to find meaning in their existence if these are the ends we seek to achieve. Our teachers and administrators today have the professional capabilities needed to serve these ends. Our problem is that of making the effort and of having the will to do so. I hope that not only will you agree with me but that you will also assume with me the responsibilities for helping this dream become a reality.